Die Jovis, 30. Maii. A. 13. Car. Regis Secundi.

ORdered that the Thanks of this Houſe be returned to Dr. *Pierce* for the Sermon he Preached yeſterday, and that he be deſired to Print his Sermon.

And Sir *Heneage Finch*, Mr. *Coventrie*, and Mr. *Pryn*, or any one of them, are deſired to give him the Thanks of this Houſe.

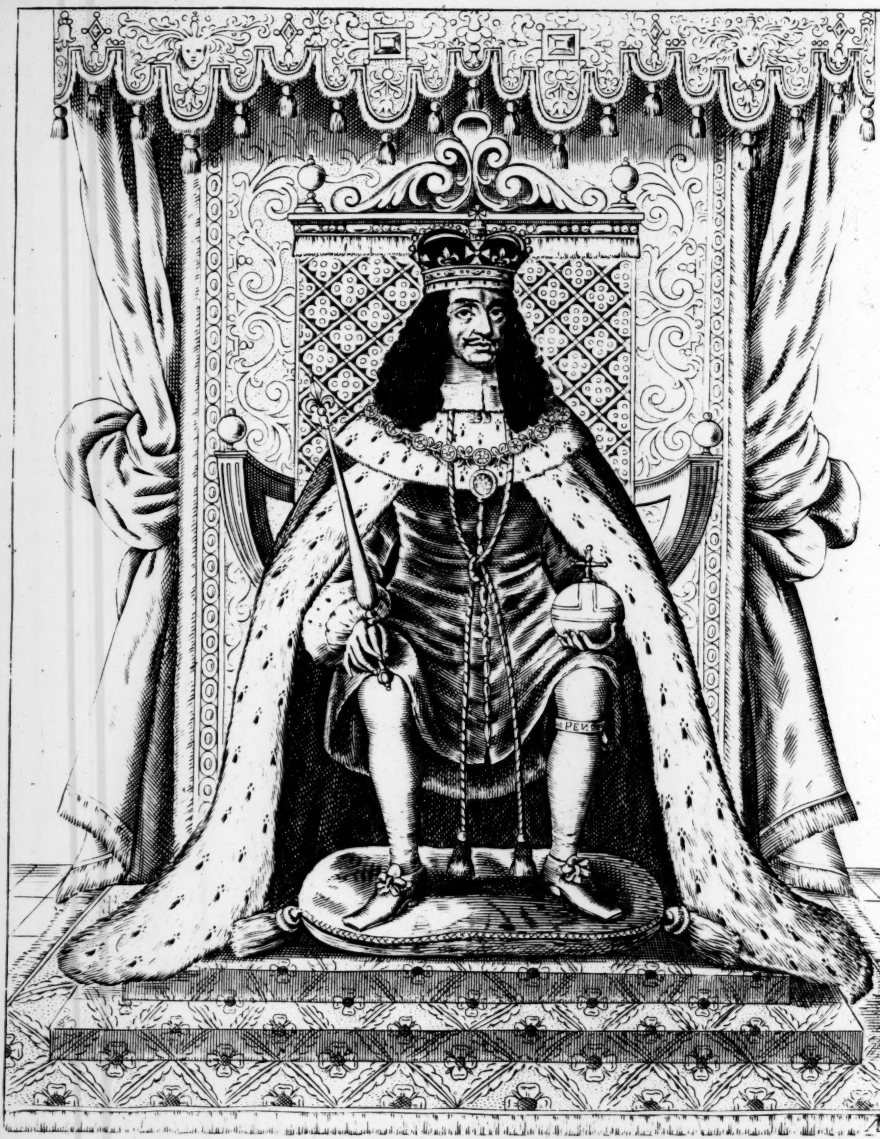
Will. Goldesbrough
Cler. Dom. Com.

Die Jovis, 30. Maii. A. 13. Car. Regis Secundi.

ORdered that the Thanks of this Houſe be returned to Dr. *Pierce* for the Sermon he Preached yeſterday, and that he be deſired to Print his Sermon.

And Sir *Heneage Finch*, Mr. *Coventrie*, and Mr. *Pryn*, or any one of them, are deſired to give him the Thanks of this Houſe.

Will. Goldesbrough
Cler. Dom. Com.



A SERMON

PREACHED

At St. MARGARETS in WESTMINSTER before the Honourable the Houſe OF

COMMONS

IN

PARLIAMENT Aſſembled,

Upon the 29th Day of *MAY*, being the Anniverſary Day of the

KING'S and Kingdomes

Reſtauration.

BY

THOMAS PIERCE, D.D.

Chaplain in Ordinary to His MAJESTY.

LONDON,

Printed by *R. Norton* for *Timothy Garthwait*, at the Little North-door of St. *Paul's* Church, 1661.

Deut. 6. 12.

Then *beware leſt thou forget the Lord, who brought thee out of the Land of Ægypt.*

WHen I look back upon the *Church* in all her motions out of the *Eaſt*, obſerving how *Monarchy* and *Learning* have been at once the two *Shoulders* to bear her *up*, and withall the two *Legs* to bring her *hither*; And when again I do reflect upon our *twenty* years *ſins*, which were the complicated Cauſe of our *twelve* years ſufferings; I mean our *drunkenneſs* and *luxury*, which were deſervedly preſcribed ſo long a *Faſt*; the *raſhneſs* and *vanity* of our

oathes, which gave us a miſerable option betwixt a *perjury*, and an *undoing*; our profanation of the *Quire*, which turn'd us out of the *Cathedral*, our groſs *neglect* of *Gods Service*, which helpt to *vote down* our publick *Liturgie*; our general *idleneſs* and *ſloth*, which often caſt us out of our Houſes, and as it were ſet us to eat our Bread in the *ſweat* of our *brows*, or of our *brains*; our *unprofitable* walking under all God's methods and *means* of *Grace*, which left us nothing but his *Judgements* (for many ſad years) to work upon us; And yet again when I conſider, That *God hath turn'd our Captivity as the Rivers of the South*, and caſt the Locuſts out of our Vineyards, *that we may ſit under our Vines*; injoying *our Judges as at the firſt, and our Counſellors as at the Beginning*; And that the *uſe* we are to make of ſo *miraculous* a *Recovery*, is to be ſedulous in providing againſt the Danger of a *Relapſe*; To *ſin no more* after pardon, *for fear a worſe thing happen unto us*; I think I cannot be tranſported with a more

Pſal. 126. 4.

Iſa. 1. 26.

Joh. 5. 14.

more *innocent Ambition*, becauſe I cannot be *ambitious* of a more *profitable attempt*, then that of bringing down the *Heads* of certain Hearers into their *Hearts*; that what is *now* no more than *Light*, may by that means become *Fire*; That we may All (in this ſenſe) be like the Baptiſt, not only *ſhining*, but *burning* *Lamps*; not only *beautified* with the *knowledge* of Chriſtian duties, but *zealous* too in the *diſcharge*; as *unaffectedly punctual* in all our carriage, as the greateſt Enemies of Godlineſs are *hypocritically preciſe*. And though *Hereſies* are to be *hated*, as things which lead unto *deſtruction*, yet that *Vice* may be reckon'd the *worſt* of Hereſies, by how much the *error* of a mans *practiſe* is worſe then *that* of his bare *opinion*.

Joh. 5. 35.

Laſt of all, when I conſider, That though *Peace* is a *bleſſing*, and the *greateſt* in its *kind*, yet many *conſequences* of Peace are but *glittering Snares*, and that the things which are given us as *helps* to *memory*, are apt to make us * *forgetful* of *Him* that *gave* them; I cannot

* Iſa. 5. 12. Hab. 1. 13, 16. Amos 6. 1, 3. Hoſ. 13. 6.

think of a fitter Text for the giving advantage to my Deſign, then This Remarkable *Caveat* to the People of God, againſt *forgetfulneſs* and *ingratitude* amidſt the *pleaſant Effects* of a *Reſtauration*.

When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and Houſes full of all good things, when thou ſhalt have eaten, and art Full; THEN *beware that thou forget not the Lord, who brought thee out of the Land of Egypt.*

AT the very firſt view of which holy *Caveat*, there are *five* particulars of Remarque which preſently meet my obſervation. As firſt, the *Downfal* of a Nation, 2ly the *Deliverance*, 3ly the *Author* of that Deliverance, 4ly the *Duty* by him injoyn'd, and laſtly the *Juncture* of *affairs* wherein this Duty is moſt in *ſeaſon*.

And of all theſe Particulars each is the *greateſt* in its kind too. For

Firſt

I. First behold the *greateſt Curſe* that any poor Nation can ſtruggle under. A *yoke* of *Bondage* and *Captivity*, impos'd by the *hardeſt* and *worſt* of men. A *yoke* ſo inſupportable to ſome mens *Necks*, that I remember *Hegeſiſtratus* (a captive Souldier in *Herodotus*) would rather *cut off* his *legs*, then *indure* his *Fetters*; that by the *loſs* of his *Feet*, he might be enabled to *run away*. So inſufferable a thing is the *State* of *Thraldome*, very ſignificantly imply'd in the *Land of Egypt*, and exegetically expreſs'd by *the Houſe of Bondage*. *Herodot. in Calliope.*

II. But yet the *Curſe* is ſo ſet, (like *Shadows* in a *Picture*, or *Foyles* with *Diamonds*,) as to commend and illuſtrate the *greateſt Bleſſing*. A *Deliverance* brought about by ſuch a miraculous complication, that nothing but the *experience* that ſo it is, can extenuate the *wonder* that ſo it *ſhould* be. A People groaning under the preſſures of ſeveral Centuries of years, and ſo *accuſtom'd* unto the *yoke*, as to have made it a kind of *acquired Nature* (ἐπίκτητος φύσις, as *Galen* ſpeaks)

ſpeaks) *de Terrâ Ægypti eductus eſt*, is now at laſt *brought out* of the land of Egypt. —— And yet the wonder begins to ceaſe, Becauſe

III. The *Author* of this Deliverance is ſo much the *greateſt* to be imagin'd, that he is *Dominus*, *the Lord*; the Lord that *ſtretcheth out the heavens*; the Lord that *layeth the foundations of the earth*; the Lord that *formeth the ſpirit of man within him*. The Lord in whoſe *Hand* are the *hearts* of all men; who *turneth man to Deſtruction, and again who ſaith, Come again ye children of men.* In a word, It is the *Lord*, to whom *Miracles* are *natural*, and by whom *impoſſibilities* are done with *eaſe*. 'Tis He that brought thee out of the Land of Egypt. And therefore,

Iſa. 40 22.
Pſal. 104. 5.
Zech. 12. 1.
Pſal. 90. 3.

IV. The *Duty* in proportion muſt be ſuperlatively *great* too, however hid in this place by a little *Meioſis* of expreſſion. *Beware that thou forget not* the Lord thy God; that is, *Remember what he hath done*, and *thank* him for it by thy *obedience*; Let thy *gratitude* be *ſeen* in thy

thy *converſation*. Be ſure to * *love* him and to *ſerve* him, with *all* thy *heart* and with *all* thy ſoul. *Forget* him if thou *canſt*, unleſs thou canſt forget thou wert † *Pharaoh's Bondman*. Nay *forget* him if thou *dar'ſt*, unleſs thou art ſo *ſtout* that thou dar ſt be *damn'd*. And yet *beware* leſt thou forget him, whileſt thou art *ſwimming* in *proſperity*, the *ſtream* of which may either *drown* thee, or make thee *drunk*, if thou art not *fore-arm'd* with *circumſpection*. And therefore *beware* that thou forget not the Lord that brought thee out of Egypt. And that thou mayſt *not forget* him, write the Favours which he hath done thee *upon the poſts of thine* Houſe, and place them *as Frontlets between thine eyes*; tell them out unto thy *children*, *as thou walkeſt by the way*, at thy *lying down*, and thy *riſing up*; Let them be as a *Signet upon thine Arm*, and as a *Seal upon thine* Heart. That the *pleaſures* of thy *Deliverance* may not make thee *forgetful* of thy *Deliverer*, (forgetful of the * *Rock out of which thou wert hewn*, and

* Deut. 10. 12

† Deut. 6. 20, 21.

Deut. 6. 7, 8, 9.

* Deut. 32. 15, 18.

and *kicking* (like * *Jeſurun*) *at him that made thee*,) keep an † *Anniverſary Feaſt*, (a ſtanding *Paſſeover* in *May*,) whereby to *fix* him in thy *Remembrance*.

* Deut. 32. 15, 18.
† Exod. 13. 3, 4, 10, &c.

V. Laſtly a *Duty* ſo *indiſpenſable* ſhould be inforc't upon the ſoul by the *preſent ſeaſon*. A ſeaſon of *peace* and *proſperity*, ſucceeding a *ſeaſon of* Perſecution. The greateſt *incitement* to the *Duty* ſhould be the manifold *enjoyment* of this Deliverance. For ſo 'tis obvious to infer from the particle THEN, (ſo ſtrongly *implied* in the *Hebrew*, that in the *Engliſh* 'tis well *expreſs'd*,) upon which there ſeems to lye the chiefeſt *emphaſis* of the Text, if we obſerve how it ſtands in a *double Relation* to the *Context*. [When the Lord thy God ſhall have brought thee into the Land, to give thee great and goodly Cities, and houſes full of all good things; when thou ſhalt have eaten and be full, THEN beware that thou forget not the Lord that brought thee out of Egypt.]

The Text is ſo *fruitful* of particulars, and each particular is ſo apt to adminiſter

matter

matter of *Diſcourſe*, that it hath really been my hardeſt Queſtion, whereabouts I ſhould *begin*, and how I ſhould *end* my meditations. And after too much time loſt in ſtating the Queſtion within my ſelf, I have thought it at once the *fitteſt* and the moſt *uſeful* to be reſolv'd, as moſt immediately complying with the *ſolemnity* of the *time*, not to yield to the temptation of comparing *our* Land with the land of *Egypt*, for fear of ſeeming to have a pique at the *Act* of *Indempnity* and *Oblivion*; (otherwiſe 'twere eaſie to make a Parallel, becauſe however our *native Countrey*, yet for twelve years together it was a very *ſtrange Land*;) But not advancing one ſtep beyond the Threſhold, I ſhall beſtow my whole time upon the little word THEN; as being a *particle* of *connexion* betwixt our *Duty* and our *Deliverance*, betwixt the *buſineſs* of the Time and the *time* it ſelf; betwixt the *occaſion* and the *end* of our preſent meeting: looking like *Homer*'s wiſe man, ἠ̃ πρόσσω ἠ̃ ὀπίσσω, with a viſible *proſpect*

on all that *follows*, and with as viſible a *retroſpect* upon the words going *before*.

When Proſperity breaks in like a *mighty ſtream*, (in ſo much that I may ſay with our bleſſed Saviour, *This day is this Scripture fulfilled in your ears*,) *Then* beware that you forget not the Lord that brought you out of Egypt. Beware you forget him not at *any* time, but eſpecially at *this*. For the particle *Then* is an important Monoſyllable; and that eſpecially in *three* reſpects.

Amos 5. 24.

Luk. 4. 21.

Firſt becauſe of the *difficulty* of having God in our Remembrance, much more *Then*, than at *other times*. Next for the *dignity* of the Duty, rather *Then*, than *before* or *after*. Laſtly by reaſon of the *danger* of not performing the Duty *Then*, when it becomes incumbent on us by many *unſpeakable obligations*.

Theſe eſpecially are the *Reaſons* of the particle *Then* in this place, on which *alone* I ſhall inſiſt in this morning's Service. For ſhould I adventure upon the reſt, not only the *hour*, but (for ought I can conjecture) the *day* would fail me.

And

I.

AND first of all let us beware amidst the pleasant *effects* of our Deliverance, that we *forget* not the *Author* of it; because it is difficulter THEN, than at *other times*. For the Flattery and Dalliance of the world hath perpetually been the *mother* of so much *wantonness*, or so much *pride*, that *Adam* found it *dangerous* to be in *Paradise*, yea and *Lucifer* to be in *Heaven*. Do but look upon *Solomon* in the *Book of Kings*, and again look upon him in *Ecclesiastes*, how was he *there* lifted *up* by his prosperity? and how does he *here* preach it *down*? I know not whether as a *Prince* he more *injoy'd* his pleasures, or as a *Prophet* more *condemn'd* them: whether the *luxury* of his *Table* made him a *wanton*, or whether the *vastness* of his *wisdome* made him a *Fool*; 'Twas *that* betrayed him to his *Concubines*, and *this* permitted him to his *Idols*. Since then a prosperous condition hath such a secret poyson in

it, as againſt which no *medicine* hath been ſufficiently *Alexipharmacal*; and from the force of whoſe contagion there is no ſort of men that hath been priviledg'd, no not *Adam* the *Innocent*, nor *Solomon* the *wiſe*, nor even *Lucifer* the *beatified*; who were ſo hugely *ſwell'd up* with this *venom*, and ſo quickly *burſt*; (not the firſt in a ſtate of *ſinleſneſs*, nor the next in a ſtate of *grace*, nor yet the third in a ſtate of *glory*;) ſince there is no other man then the man *Chriſt Jeſus*, that hath been ever *temptation-proof*: Lord, how *wretched* a thing is *happineſs* on this ſide Heaven! and how dangerouſly *treacherous* are our *enjoyments*! I ſuppoſe we are taught by our late experience, how *eaſie* it is to be *over-joy'd*, and how equally *hard* to be truly *thankful*, for all thoſe wonders of *ſalvation* which God hath wrought, and is working for us, the grateful commemorating of which, is religiouſly the *end* of our preſent *meeting*. *Sweet-meats* indeed are *pleaſant*, but then they commonly turn to *choler*. 'Tis ſure

ſure the ſtate of *humiliation*, which though we can *worſt feed upon*, we are notwithſtanding *beſt nouriſht with*: we are ſuch barren pieces of *clay*, that our *fruits* will be *wither'd* with too much *laughter*, if Grace does not *water* them ſometimes with *tears*. It ſhould be matter of *gladneſs* to a *conſidering* Chriſtian, that in the midſt of his *proſperity* he can ſee himſelf *ſorrowful*, that as he was *deſtitute*, with *comfort*, ſo he *abounds*, with *moderation*; and that he *does* not live rejoycingly, is many times a chief reaſon for which he *ought*. It was *David's* reſolution (at ſuch a time as this is) to *ſerve the Lord* with *fear*, and (by a pious *Oxymoron*) to * *rejoyce* unto him with *trembling*. And if we reflect on the *abuſes* which many have made of a *Reſtauration*, we may charitably pray, that God will give them ſome *tears to drink*; and having given them ſome *tears* that he will *put them into his* * *Bottle*, that they may ſerve for this end, to blot their *merriments* out of his † *Book*.

That the pleaſant *effects* of a Delive-

rance

* Pſal. 2. 11.

Pſal. 102. 9. 80. 5.

* Pſal. 56. 8.

† *Ibid.* which compare with *Mal.* 3. 16.

rance (which are *peace*, and *plenty*, living *ſecurely*, and at *eaſe*,) are apt to make us turn *Atheiſts*, provoking the *Author* of our Deliverance to correct us once more in the *houſe of Bondage*; appears, as by many other reaſons, ſo particularly by *this*; that it is hard for us to *proſper*, and not to lye *ſnoring* in our proſperities. For 'tis the *natural language* of a *proſperous man*, (as our Saviour implies by way of *Parable*,) *Soul take thine eaſe, eat, drink, and be merry, for thou haſt much goods laid up for many years*, (Luk. 12. 19.) And therefore *Agur's wiſdome* was never more ſeen, then in his *prayer*; *Give me not Riches, leſt I be full, and deny thee, leſt I ſay, who is the Lord?* (Prov. 30. 8, 9.) He knew by manifold experience, that * *the friendſhip of the world is perfect enmity with God*, and tends immediately to *practical*, if not to *ſpeculative* Atheiſm. He did not therefore pray *thus*, *Give me not Riches*, leſt I be *liberal* to my *Coffers*; or, *Give me not Riches*, leſt I be *bountiful* to my *Luſts*; but (for fear of a *greater* miſchief) *Give me not*

* Jam. 4. 4.

not Riches, leſt I be full and deny thee, leſt I ſay in my heart, who is the Lord? that is, for fear I turn *Atheiſt*, and only *ſacrifice* to my *fleſh*. So alſo *Solomon*, when he was *wiſeſt*, that is to ſay, when he *repented*, and of a very *vicious* Prince became a *Preacher of Repentance*, concluded *all under the Sun* to be but *vanity of vanities*; as having found by all his trials (who ſure had made more trials then ever any man did,) that *peace* and *plenty* with their two daughters, which are *idleneſs*, and *eaſe*, are exceedingly *great*, though *glorious* dangers.

But we need not go further for an *inſtance*, then to the people in my *Text*, whom though God might have called a very *wild Tamariſk*, he was pleaſed to ſtile his *Beloved Vine*. Lord! how carefully it was *manur'd* with *Rain* and *Sun-ſhine*? with *Quailes*, and *Manna*, and *water* ſqueez'd out of a *Rock*? with the *Dew of heaven*, and with the *Fatneſs of the earth*? and yet when all was done that *could* be, they either brought forth *no* Grapes; or if they did, they were commonly

wild

wild ones. And when ſometimes they yielded *good*, 'twas rather for fear of *cutting down*, then for the *fertility* of their *ſoil*, or for the manifold *helps* of their *cultivation*. 'Twas their frequently being *prun'd*, which more eſpecially made them *fruitful*. 'Tis true, that God did not evermore *puniſh*, although that people was ſtill *offending*. For as he own'd his being as well their *Father*, as their *God*; ſo he was pleas'd to make uſe of *either Method* for their Amendment; I mean *incouragement*, as well as *terror*. God dealt with *them*, as with *us* of this Nation. As he *preſcrib'd* them a *Law*, ſo he *promis'd* them a *Canaan*. As he *led* them *into* Egypt, ſo he *deliver'd* them *out* of Egypt. As he *thundred* from on a *cloud*, ſo he *whiſpered* out of a *Buſh*. As he *pincht* them with *ſcarceneſs*, ſo he *feaſted* them with *plenty*. And if the *one* was even to *famine*, the *other* was even to *ſatiety*. But if we compare them with *our ſelves* in *another* inſtance, by conſidering how *ingrateful* and how *unmalleable* they were; how *repining* under their

their *yoke*, and how *mutinous* in their *Liberty*; How (like ſome amongſt *us* in this very *day* of our *Deliverance*,) they fell a hungring after the *Garlick* and the *Fleſh-pots* of *Egypt*, quite forgetting the *Bondage*, and *tale* of *Brick*; how they murmur'd at their *Moſes*, as if he were *worſe* then a *Pharaoh* to them; like ſome repining at their *King*, as if he were worſe then a *Protector*, (For *that* you know was the *Euphemiſmus* whereby to expreſs the moſt *bloudy Tyrant*;) How like ſo many *untam'd heighfers*, they were exceedingly hard to be brought to *hand*; or like a *ſtable* of *unbackt* and *unbridled Colts*, how apt to *kick* at their *Rider* who gave them *Food*; How God Almighty was forc't to *diſcipline* this *ſtiff-neckt Rabble*, firſt of all by committing them to the *hardſhips* of *Egypt*, and then by ſending them to wreſtle with the *difficulties* of the *wilderneſs*; And how when all this was *done*, they were fain to *miſs* of their *Canaan*, whileſt they were taking it into *poſſeſſion*; (for of ſo great a multitude

to whom the Promiſe of it was made, no more then a * *Caleb*, and a *Joſhua* had a Capacity to inherit it,) we muſt conclude they were a People who deſerv'd to be whipt with a *Rod* of *Iron*, not ſo eaſily reducible by the † *allurements* of Mount *Gerizzim*, as by the *curſes* and the *threats* to be thundred out from Mount *Ebal*. So far were *they* from *conſidering*, what they ſuffer'd a while agoe in the *houſe of Bondage*, that they *forgot* this very *Caveat*, (as many will do this very *Sermon*,) which was meant to bring it to their *Remembrance*, *when the Lord thy God ſhall have brought thee into the land, to give thee great and goodly Cities, and houſes full of all good things*, (&c.) THEN *beware that thou forget not the Lord that brought thee out of Egypt.*

* Num. 13. 30. Hab. 3.

† Deut. chap. 27. & 28. 17, 18, 19.

Paſſe we now (if you pleaſe) out of the *Vineyard* into the *Fold*; from the *People* under the *Law*, to *Us* who live under the *Goſpel*; whom though our Lord (out of *goodneſs*) was pleas'd to call his *Flock of Sheep*, he might have ſtil'd

ſtil'd (out of *Juſtice*) his Herd *of Swine*. For if *He*, the great *Shepherd*, withhold his *Crook* Lord how quickly we go *aſtray*. And for here and there *one* who will be *led* into the *Fold*, how many are there that muſt be *driven*? like the *Prodigal* in the *Goſpel*, (who would not return unto his *Father* untill he was brought to feed on *Huſks*,) we ſeldome *care* for our Phyſician, until the time that we are *ſick*; and then as ſoon as *recover'd*, are very *glad*, rather then *thankful*. And this may point us out a *Reaſon*, why for ſo *many years together*, (before this *laſt*,) our heavenly Father made uſe of his *ſharpeſt Methods* for our *amendment*; even placing us as *Iſraelites* amongſt *Egyptians*, like ſo many *flowers* amongſt *thorns*; of which the principal *deſign* was not to *torture* but to *defend* us. To defend us from the danger of *carnal ſecurity*, and *preſumption*; of *pride*, and *wantonneſs*; of *forgetfulneſs*, and *ingratitude*. And ſince the way to be *thankfull* for our twelve moneths *liberty*, is very ſoberly to *reflect* on our twelve years *thraldome*, Let's

ſo tranſcribe a *fair Copy* of God's *Oeconomy* on the *Jewes*, as (with a grateful commemoration,) to conſider it alſo in our *ſelves*.

We who *flouriſh* at this *day* like a *goodly Tree*, not only planted by the *river* of God's rich Mercies, but ſurrounded (like our Land) with an *Ocean* of them; we who ſtretch forth our *branches*, not only for our *own*, but for *foreign* birds alſo to build their *neſts*; and whoſe *Spring* (bleſſed be God) doth promiſe at laſt to be as *laſting*, as once our *Autumn* was like to prove; we who *flouriſh* like a *Myrtle*, how like a *Willow* did we *droop*? How was our *verdure* almoſt *exhauſted*; and our *boughs*, how *deflowr'd*? How did *we fall* after the meaſure our *ſins* had *riſen*? Firſt God *blaſted* our nobleſt *Fruits*; then he deſpoyled us of our *leaves*; next he *hew'd* down our *branches*. Nay how ſtrangely were we *fed on* by thoſe very *vermin* which we did *feed*? how greedily *eaten up* by all thoſe *Caterpillars* and *Locuſts*, which though *ingender'd* perhaps by a *Northern wind*,

wind, I am ſure were *bred* out of our *Body*? It is not eaſie to recapitulate how many Mercies we now *enjoy*, which *our iniquities had withheld* for ſo many years, and *how many good things our ſins had turn'd away from us*. And now if after our *Reſtitution*, we ſhall be found to be a *barren unfruitful* tree, or fruitful only in our *impieties*; ſo as that which was intended to make us *better*, ſhall render us *worſe* then we were before; what better uſage can we expect, then (after a little tract of years) to be *grubbed up* by the *Root*? to have that ſentence ſent out againſt us, which once went out againſt the *Fig-tree*, *Cut it down*, *why cumbreth it the ground?* Luk. 13. 7. Then give me leave to *repeat* the *Caveat*; And in the meekneſs of a *Remembrancer*, * *to put you in mind of theſe things*, *although ye know them already*, *and are eſtabliſhed in the Truth*. To put you in mind of being *wary*, not ſo much for your *ſelves*, as for the *people* you *repreſent*, by contributing to a *Law* for the puting of Lawes in *execution*; that they may

Jer. 5. 25.

* 2 Pet. 1. 12.

may not *intoxicate* their souls with too many and great *draughts* of their *peace* and *plenty*, for fear a *Curse* should break forth from our this daies *Blessing*, by unthankfully *forgetting* the God that *gave* it. And let this suffice for the *first* importance of the word *Then*; as 'tis a particle of connexion, betwixt the *occasion* and the *end* of our present meeting.

II. SEcondly let us beware amidst the *pleasant effects* of our *Deliverance*, (such as *liberty* and *plenty*, living in *idleness* and at *ease*,) that we *forget* not the *Author* of it; because of the *dignity* of the Duty, rather *Then*, than *before*, or *after*. For, as 'tis the mark of a most *servile* and *base-born* spirit, to be the *worse* for the *good* that is done unto us; so 'tis the *noblest generosity*, to mend our *lives* with our *condition*. The deep and serious consideration of which great Truth, as it should *lift up* our Hearts to a *thankful use* of our *prosperity*, so it should also

alſo *pluck* them *down* to an *humble* ſenſe of our *obligations*. For *that* indeed is the proper ſeaſon, wherein *humility* is a *noble*, becauſe a *difficult* vertue. Humiliation in a *Captive* is not a *grace*, but a *neceſſity*. Nor hath *temperance* any place in the houſe of *ſcarceneſs*. Theſe *two* muſt have a *Theatre* wherein to ſet themſelves *forth*; cannot eaſily be *ſeen* in a little Room. The proper time of ſeeming *baſe* in our *own* modeſt eyes, is when we are matter of *admiration* in *other mens*. The time to ſhew our *ſelf-denial*, (that is, our *victory* over *our ſelves*,) is when we are brought out of an *Egypt*, into a Land *overflowing with Milk and Hony*; *when our houſes are full of all good things*, and our Tables ſtooping under the weight of their *ſumptuous load*. As our *Afflictions* a year agoe did make up *God's opportunity*, whereby to ſhew us his *mercy* and *louing kindneſs*; ſo *proſperity* ever ſince ſhould make up *ours*, whereby to ſhew him our *meekneſs* and *moderation*. The very *Atheiſt* will cry [*o God!*] in a fit of the *Strangury*

or

or the *Stone*; but let *us* be Religious in time of *health*. The profaneſt *Mariner* will be devout in a *tempeſt*; but let *us* be ſo in a *calm*: when the *tide* of our injoyments is at the *full*, *Then* in a more eſpecial manner let our *ambition* ebb *loweſt*: when we are mounted aloft on the wings of Fame, *Then* let's retire into the Deſert of our moſt humble contemplations; and be ſo *meek* amidſt our *eminencies*, as to become moſt *eminent* for that our *meekneſs*.

There are *ſome* of whom I may ſay, they have been *arm'd* with *infirmities* againſt the Devil: ſome, whoſe *Ignorance* hath kept them *ſafe*; ſome, whoſe *coldneſs* hath paſs'd for *continence*; who have been *flegmatick*, and therefore *meek*; or kept under *Hatches*, and therefore *lowly*. But then it being their *neceſſity*, and not their *choice*; rather their *luckineſs*, then their *valour*; they having kept their *ground*, not by vertue of any *conqueſt*, but meerly becauſe they *never fought*; οὐκ ἐπαινοῦμεν, ἀλλὰ μακαρίζομεν, we do not properly *commend* them, but *call* them

Ariſtot. eth. Nichom l. 1. c.

them *happy*; they are but *ſancti Planetarii*, (as a Father of the Church made bold to word it;) All their *armour*, if they have *any*, is but *defenſive*; And for their not being *worſted*, they may thank their *Bucklers*, but not their *Swords*. Alas it ſhould not be a wonder, to ſee *ſimplicity* in the *village*; or to *keep* one's integrity, where 'tis a *hard* thing to *loſe* it. We cannot call that man *abſtemious*, who only riſeth with an *appetite*, becauſe he hath not *enough* to appeaſe his *hunger*; nor is *He* to be commended for *not* being *drunk*, who either hath not ſufficient to *quench* his *thirſt*, or has an *able* Brain to *carry* it, or elſe loves his *purſe* a great deal more then his *intemperance*, and ſo is beholding to his *baſeneſs* for his *ſobriety*. We do not ſay that *he* is *ſtrong*, who doth not *fall* when no man *thruſts* him. Nor that he is *cautelous* and *wary*, who doth not *ſtumble* when the *way* is *plain*. No 'tis *he* is the *brave* and the *gallant Chriſtian*, who can hold out his *Caſtle* however *beſieged* with *temptations*; who can be *chaſte* even in *Italy*,

Quis abſtinens dicetur, ſublato eo à quo abſtinendum eſt? Quæ Temperantia gulæ in fame? quæ Ambitionis repudiatio in egeſtate; quæ libidinis infrenatio in Caſtratione? Tertul. adverſ. Marcion. l. 1. cap. 29.

or *milde* in *Scythia*; who can be a *Spaniard*, and yet not *proud*; an *Engliſh man* born, yet not *inconſtant*; who can be *loyal* amidſt the *triumphs* of the moſt *proſperous Rebellion*; and *humbly thankful* in his *advancement*. He is *generouſly* a Chriſtian, who can *keep* his Vow in Baptiſm, where 'tis *ridiculous* not to break it; who can at once *live* at *Court*, and *forſake the world*; who can be *witty*, yet not *prophane*; ſtrong, and mettleſome, yet not *preſumptuous*; conſpicuouſly *handſome*, and yet not *vain*; a *Mathematician* and a *Chimiſt*, yet not *Atheiſtical*; who will not be *covetous* in the midſt of *Treaſure*; nor reconcilable to a *vice*, although it offer him all *advantages*; who hath all his *five ſenſes* (thoſe *Avenues* of the *heart*) at once *attaqu'd* by Hell's *Artillery*, and yet is able to *prevent*, or *maintain* a Breach; and though they *batter* down the *walls*, doth not ſuffer them notwithſtanding to *take* the *City*. This I ſay is the *generous*, becauſe the *ſelf-denying* Chriſtian. And agreeable to the figure by which our viti-

ous

ous *affections* are call'd our *members*, (*Coloſ.* 3.5.) we know in our *Captain's* Interpretation, (*Mat.* 5.29.) that to *part* with an *Avarice*, is to *pluck out* an *eye*; and to *caſt* away a *luſt*, is to *cut off a hand*. That as in our *military Oath*, we ſwore to *fight* under his *Banner*; ſo as often as we *part* with a *ſinful paſſion*, we are reputed (in his accompt) to *loſe a Limb* in his *battle*. *Self-denial* it ſeems being one kind of *martyrdome*; a *dying daily* for *his* ſake, who, as the *Captain of our ſalvation*, was made *perfect through ſufferings*. 'Tis very true in this ſenſe, that the *valianteſt Souldier* is the very *beſt Man*. For no man living is *truly* valiant, but he who *dares* be *good*, when the Times are *evil*; and *dares not* be *evil*, when Times are *good*; who ſtands the *ſhock* of *temptations*, not only in the *worſt* but the *beſt* of *daies*; bravely *holding* out his *Fort* againſt the *batteries* and *aſſaults*, not of *poverty* only and *pain*, and other effects of *perſecution*; but againſt *plenty* alſo, and *pleaſure*, and other Fruits of a *Reſtauration*. Heb. 2. 10.

To ſum up all in a *word*, and to carry on my *Metaphor* the moſt I can to their advantage, who will not be carried to any *duty* which is not *honourable*, and *brave*: The *Battles* of *Leuctra* and *Mantinéa* were not half ſo full of glory to that immortal Theban *Epaminondas*, as the two victories of a *Chriſtian* over his Θυμὸς & Ἐπιθυμία. That unruly Element of *double fire*, his *anger* and his *luſt*, which his *greateſt felicities* do *moſt enkindle*. And this I hope may be enough for the *ſecond* importance of the word *Then*; as 'tis a particle of connexion betwixt the *buſineſs* of the Time, and the *time it ſelf*.

III. LAſt of all let us *beware*, that the manifold *enjoyments* of our *Deliverance* do not make us forgetful of our *Deliverer*, becauſe of the greatneſs of the *danger* of not performing the Duty THEN, when it becomes incumbent on us by many *unſpeakable obligations*. For let a man's *ſin* be never ſo *great* in point of *nature*, or

or *degree*, *ingratitude* will give it an *aggravation*. And ingratitude taking its *ſtature* from precedent *obligations*, ſo as the *ſins* we *commit* run *higher* or *lower*, as the *graces* we *receive* have been *more* or *leſs*: there are not any ſo very capable of provoking Gods *Fury*, as the men whom he hath pleas'd to take moſt into his *favour*. The reaſon of it may be taken from the *Athenians* in *Thucydides*, ἀδικέμενοι μᾶλλον ὀργίζονται, ἢ βιαζόμενοι. The *leaſt unkindneſs* from a *Friend* is of greater ſmart, then the *hardeſt uſage* from an *enemy*. The very *ſight* of *Brutus* more wounded *Cæſar* to the heart, then all the *reſt* of his Aſſaſſinates had done with *Daggers*. *David* indeed was ſomewhat *troubled*, that they who *hated him did whiſper together againſt him*, (Pſal. 41. 7.) but 'twas his *greateſt* croſs of *all*, that they who *had eaten of his Bread* ſhould ingratefully *lift up the heel againſt him*. And in that he ſaid, *he could have born it from an* * *enemy*, he did ſignificantly imply, *he could not bear it from a friend*. And as it was *David*'s Cordolium, the *Type*

Thucyd. l. 1. *p.* 52.

* Pſal. 55. 12, 13.

Type of *Chriſt*; ſo alſo was it *Chriſt*'s, the *Son* of *David*: who did not weep over *other* Cities, from which he met with an ill Reception; but *he wept over Jeruſalem, the Royal City*, which he had ſo much *obliged*, yet found ſo *cruel*. And no doubt but our Saviour is ſo much more *keenly* and *nearly* touch't, that the *moſt obliged Chriſtians* ſhould *break* his *precepts*, then that the *ignorant Jewes* ſhould offer *violence* to his *Perſon*, that we may rationally *ſuppoſe* him thus ſpeaking to us. Had the *Jewes* or *Heathens ſpit* upon me by their *impurities*, and *buffeted* me by their *blaſphemies*, and *ſtript* me by their *ſacriledge*, and *murder'd* me by their *rage*; from ſuch as theſe *I could have born it*. But that *you* ſhould *war* againſt me, and in the behalf of that baſe *Triumvirate*, the *World*, the *Fleſh*, and the *Devil*, having *ſworn* to me in *Baptiſm* that you would *fight under my Banner againſt all Three*: That *you* who have the priviledge to be called by my *Name*, to be admitted into my *Houſe*, to have a place at my *Table*, to hear my

my *Word*, and to partake of my *Supper*, to be miraculouſly *brought from the houſe of Bondage*, injoying your *Kings* as at the *firſt*, and your *National Councils* as at the *beginning*, and ſitting *your ſelves* as ſo many *Princes* under your *Vines* and *Fig-trees*, injoying the *liberty* of your *perſons*, the *propriety* of your *eſtates*, the important benefit of your *Lawes*, and the *glory* to be *ſubjected* by a moſt *honourable obedience*; that ſuch as *you* ſhould deſpiſe me, and caſt my *Law* behind your *back*, this is that I can *leaſt endure*. My greateſt *favour* thus *abus'd* will be converted into *fury*.

And indeed if we conſider, that as God (on the one ſide) *accepteth according to what a man hath*, ſo withall (on the other ſide) *of them who have received much*, much in proportion *ſhall be required*; we may with good Logick infer, and ſtrongly argue within our ſelves, that an *honeſt Heathen* is far better than a *Chriſtian Knave*. And if an *Heathen* ſhall be *extirpate* for being *barren*,

2 Cor. 8. 12.

Luk. 12. 48.

barren, much more the *Chriſtian,* if *he* is *fruitleſs,* ſhall be *caſt into the fire.* A *fruitleſs* Tree which ſhould by nature *bear fruit,* being *fit* to make *fewel,* and nothing elſe. According to that of our Bleſſed Saviour, (which is at once of *univerſal* and *endleſs* verity)

* Mat. 7. 19. * *Every Tree which bringeth not forth good fruit,* is *hewn down and caſt into the fire.* And we who are *grafted* into the *vine,* muſt not only bear *fruit,* but *ſuch* fruit too, as Chriſt expects to *reap* from us. A *Bramble* cannot be cenſur'd for not bearing fruit; becauſe it is in its *nature* to bring forth *none.* It was therefore the *Fig-tree,* and not the *Bramble,* on which our Saviour beſtow'd a *curſe,* Mat. 21. 19. Nor was it the *Bramble,* but the *Fig-tree,* which he *commanded* to be *cut down,* Luk. 13. 7. we muſt

* Mat. 25. 19. one day be call'd to dreadful * *reckoning,* for all the *uſes* we have made of our *this daies talent.* God's injur'd *Juſtice* muſt needs be *ſatisfied,* (and ſure much *more* his injur'd *Mercy*) either *ſooner* or *later*; either in *this,* or *another* world.

And

And if in ſtead of being *thankful* for all the bleſſings we now enjoy, more eſpecially for *that* which we this day celebrate, we ſhall but *turn* them into *wantonneſs*, and grow the *worſe* for the *effects* of ſo great a *goodneſs*; what can we reaſonably expect, but that the *powers of Hell*, ſhould once again be *let looſe* upon *us* and *ours*? For ſince to *continue* in our impieties, is the greateſt *diſhonouring* of God that can be; a *filling up* the *meaſure of our iniquities*, and ſo the *vials* of his *wrath*; He *muſt* deſtroy us *ſe defendendo*; if for nothing but to *defend*, and *ſecure* his Glory.

What then remains, but that we take up the *words* of the Royal Prophet, and together with *them*, his *reſolution*? *VVe will take the Cup of Salvation, and call upon the Name of the Lord.* The *Cup of Salvation*, that is to ſay, the *Cup of Thanks* for that *ſalvation* which he hath *wrought*; as *Junius* and *Tremellius* do rightly explicate the *Trope*. And mark the force of the *Copulative*, by which theſe *Duties* are tyed together. With-

Pſ. 116. 13.

out *the Cup of Salvation*, (that is) *the Cup of Thanksgiving* unto the *Author* of our ſalvation, all our *calling upon his Name* will be quite *in vain*: For *when we ſpread out our hands, he will hide his eyes*, and when we make many prayers he will *not hear* (Iſa. 1. 15.) And then to *thank* him as he *requires*, is not only to entertain him with *Euchariſtical words*, with the meer *Calves of our lips*, or a *Doxologie* from the *teeth outwards*; but to *imitate*, and *obey* him, and to *love* him after the *rate* of his *favour* towards us; that we may not forfeit all our intereſt in the *temporal ſalvation* we this day celebrate, nor bring a *reproach* on the *Author* of it for ſaving a people ſo ill deſerving; we muſt add to our *verbal*, our *vital* Prayers; nor only keep an *annual Day*, but even an *age* of *thankſgiving* for our *Deliverance*.

And then with a greater force of Reaſon, we muſt *beware* that we *forget* not the Lord our God, who if he brought us not out of the *land of Egypt*, did yet deliver us *this day* from the

the *houſe of Bondage*. We muſt not *any* of us *forget* him, in whatever *repreſents*, or *preſents* him to us. But *You* eſpecially muſt not *forget* him preſented to you in his *Vicegerent*; whom the more you do *enable* to *be indeed* what he is *ſtiled*, *Defenſor Fidei*, by ſo much the greater will be *your Glory*, and the better you will provide for your *childrens ſafety*. The more you ſtrengthen *that* Hand, which under God is to brandiſh the *Sword of Juſtice*, (which ceaſeth to be a *Sword of Juſtice*, when wreſted out of *that* Hand by the Hand of man) the better protected your *Peace* will be from the *ungainable enemies* of *each extream*; nor can you rationally hope to keep your Peace any longer, then whileſt the evil-ey'd Factions want power to *break* it. Again beware that you *forget not the Soveraign Author* of your Deliverance, whereſoever you ſhall find him *preſented* to you in his *Meſſengers*; (and what I mean by *that word*, I need not explain in ſo wiſe an Audience;) by whoſe continuing *unreſtor'd* to their

Ancient *Priviledge* and *Right*, your own *Reſtauration* remains *imperfect*. Again *beware* you do not *forget him preſented to you* in his *Members*, who are not only your *fellow-members*, but were your old *fellow ſufferers* in the very ſame *Cauſe*; to which they ever have adhered with the very ſame *conſtancy*; and for which they have been Actors with the very ſame *courage*; and do rejoyce in the *greatneſs* at leaſt of *your* Reſtauration, how much ſoever they are *mourners* for the ſcandalous *littleneſs* of their *own*. *Proſperity* I have ſhew'd is a *dangerous* weapon; ſuch as none but the *merciful* ſhould dare to *uſe*. And if ever there were a Parliament, in which both *Mercy* and *Juſtice* met, this has the honour to be reputed ſo very exemplary for *both*; that they who ſtand in *need* of *both*, are very confident to obtain them, *now*, or *never*. A Parliament ſo *prepar'd* by the ſpecial Providence of God, for the *perpetuating* of *Peace* in our Britiſh world, that nothing leſs then the *preſence* of all perfections in a

Prince,

Prince, can make us *patiently think* of its *Diſſolution*.

Will you *hear the Concluſion of the whole matter*? I ſhall deliver it to you briefly in this Petition. That ſo far forth as you regard the Righteous Judge of all the world, and are ſeaſon'd by Him with the manifold gifts of the bleſſed *Comforter*, with the *Spirit of wiſdome and underſtanding*, with *the Spirit of counſel and ghoſtly ſtrength*, with *the Spirit of knowledge and true godlineſs*, and laſtly with *the Spirit of his holy fear*, you will conſider what I have ſaid by your *own Authority*, becauſe in abſolute obedience to *your own Order* and *Command*. Eccleſ. 12. 13. Iſa. 11. 2.

AND now the God of Peace and Power, who brought you forth *on this Day from* the Houſe of Bondage, *both* defend *and* direct *you, from this day forward, in all your waies.*

wayes. That every one of your Persons, and the * whole of every one, both Body, Soul, and Spirit, may be preserved blameless unto the coming of our Lord Jesus Christ. To whom with the Father in the unity of the Spirit, who is abundantly able to keep us from falling, and to raise us when we are down, and to preserve us being raised, and to present us so preserv'd, before the presence of his Glory with exceeding Joy, to the only wise God our Saviour, be ascribed by us and by all the world, Blessing, and Glory, and Honour, and Power, and Wisdome, and Thanksgiving, from this day forwards and for evermore, Amen.

* 1 Thes. 5. 23.

FINIS.